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SUBJECT IN THE EVENING: "Personal im-
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April 6.—Rev. CHARLES HARGROVE, M.A.

13.—Rev. JOSEPH WOOD.

20.—Rev. LAWRENCE P. JACKS, M.A.,
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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 30.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
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 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. W. COPELAND BOWIE.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, — ; 6.30, Mr C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. EDWIN ALLEN.
 Peckham, Avondale-road, 11 and 6.30, Mr. F. COTTIER.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER ; 6.30, Mr. STANLEY MOSSOP.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. W. WOODING, B.A.
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 Woolwich, Carmel Chapel, Anglesea-road, 3, Mr. A. W. WHITEHEAD ; 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
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BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
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 GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
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 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.
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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTES OF THE WEEK.

SIR EDWARD GREY made an important statement on the prospects of peace in the Balkans in the House of Commons on Tuesday. The Great Powers have come to an agreement about the territorial settlement which they consider equitable for the belligerents and safe for themselves. Full details were not disclosed, but Sir Edward Grey used these significant words: "If the decision of the Powers is not respected, then I trust that those who dispute it will be confronted not with any separate action on the part of one Power which may divide the Powers, but with the united pressure of all the Powers." The fall of Adrianople after one of the longest sieges of modern times will probably relieve the tension, and make it easier for the Allies to waive the claim for an indemnity and to acquiesce with a good grace in giving Turkey a fresh start, which is an essential part of the policy outlined by Sir Edward Grey.

* * *

LORD HALDANE's speech at the annual conference of the National Union of Teachers on Tuesday dealt with three important aspects of the problem of national education. The root of the problem, he pointed out, was this, that we require more driving force from the nation. Education in very large part was a problem of money, and without enthusiasm the difficulty of finding ways and means could never be solved. It was a question of national safety and nothing else with which we were dealing, and it seemed extraordinary that the people of this nation should be so inattentive to that which concerns them so closely. In attacking the problem from this side Lord Haldane is following the path of practical wisdom. To put it quite bluntly, we are a badly educated people simply because we do not care enough to be anything else.

In the second place Lord Haldane pleaded that education must not be dealt with in exclusive compartments. The notion must be broken down that secondary education is anything more than a successive stage in elementary education, and the teachers in the primary and secondary schools must form one single educational corps, working together in handing on their pupils from one stage to another. A national system of education would ensure that our workmen were on the level of the workmen of other countries, and it would do a great deal to break down the great line of demarcation between the man who worked with his hands and the man who worked with his head. The real democrat, and the leader of democracy, if only the thing was properly understood, was the school teacher. Let him loose and he would break down the barriers which separate classes.

* * *

In dealing with the religious difficulty Lord Haldane confessed that it was impossible to ignore it, but he was optimistic enough to believe that if only a scheme is conceived on large national lines it need not be side-tracked with many of the schemes of the past into the morass of sectarian jealousies.

"I have no fear," he said, "for the cause of justice either to the Anglican or the Nonconformist if only we get a national education system. There are some things we all recognise cannot continue. For instance, in single school areas the schools are mainly Church schools. What matters is that they are very bad schools in many cases. They are run not for the benefit of education but because there has been an old thing there and people have gone on with it. You will never get matters right if you select a head teacher because he plays the organ well. These single-school areas present a very pressing problem, and we have got to see to it that at the head of each school there is a good teacher. That means that the State will have to see to his qualifications, and if you want a good man you must pay

for him. I do not regard this problem as a lion which bars the path."

* * *

MR. GEORGE B. WILSON, the Secretary of the United Kingdom Alliance, has sent his annual summary of the National Drink Bill to the Press. The figures give some ground for chastened satisfaction, though in view of the appalling magnitude of this wasteful expenditure any such feeling must appear rather ludicrous.

"It is gratifying to know," he writes, "that, notwithstanding the abounding prosperity of the United Kingdom during the year 1912, there has been a decrease in the expenditure on intoxicating liquors during the year, and we may, perhaps, cherish the hope that the upward tendency noted in 1910 and 1911 as being largely due to the increased trade of the country is now being checked by the forces, of many kinds, which are making for the greater sobriety of our people. . . . I estimate the total expenditure of the United Kingdom on alcoholic liquors during 1912, upon the basis adopted in this series of estimates, at £161,553,330, as compared with £162,797,229 in 1911, being a decrease of £1,243,899. . . . In 1912 the average expenditure per head was £3 10s. 9d., and per family of five £17 13s. 10d., as compared with £3 11s. 10d. per head and £17 19s. 2d. per family in 1911. These figures included both children and abstainers, and do not therefore indicate what is spent by the adult population which consumes intoxicants."

* * *

"It may here be worth while," Mr. Wilson continues, "to consider very briefly how far the national expenditure on intoxicating liquors is or is not a waste of the national resources. The money which is spent on intoxicants—particularly that which is found by the weekly wage-earners—amounting probably to £2,000,000 per week—represents an enormous amount of hard work performed by such workers, and a great drain upon that portion of the national resources which is represented by the time, strength, and capacity of its

toilers. It may, therefore, not unfairly be asked, what return do these workers get for such toil when they purchase intoxicants with its proceeds? It will not be contended that they gain strength, intellectual vigour, home comforts, or higher ideals—for commerce, medical science, social science, and religion conclusively prove the contrary. At the best they obtain some passing enjoyment, some forgetfulness of their surroundings, too often of their duty; at the worst they, and those connected with them, suffer almost irremediable injuries."

* * *

WITH the approach of spring it is well that the strong protest, which has often fallen on deaf ears, should be repeated against the repulsive trade in ornamental feathers for purposes of human adornment. That women of any delicacy of feeling should take pleasure in these plumes of slaughtered birds is, indeed, passing strange. Do they know the facts? "Feathers," Mr. James Buckland writes in the *Times*, "that are used in millinery are the wedding garments of birds. To be of any commercial value they must be collected before the young have left the nest. The only way to collect them—except in the case of the ostrich, whose feathers, when ripe, are clipped without injury or suffering to the wearer—is to kill the bird. In consequence, as the young are left to die of starvation in the nest, not enough new birds are produced to keep up the stock. In other words, all wild birds whose plumage is used in millinery are being killed faster than they breed. Every sensible person knows that to kill a species faster than it breeds means extermination." Australia and the United States have killed the trade by prohibiting the import of plumage. Is there not enough humanitarian feeling in England to follow such a good example? Let all bird-lovers unite in protest.

* * *

THE Livingstone Centenary has been celebrated by a great meeting in the Albert Hall (reported in our present issue) and a Memorial Service in St. Paul's, and in many other ways all over the country. Everywhere the same note of admiration for his great human qualities has been struck, and the whole conception of missionary work has been presented to the public mind in its true nobility. In an admirable tribute to the value of Livingstone's work, which appeared in the *Daily News* last week, Sir Harry Johnston suggests the need of a new Life, free from the sentimental gush of the missionary memoir and incorporating a great deal of new material which is now available. "Livingstone," he says, "was a scientific explorer at the time he was a missionary, and a missionary all through the period of his work as Consul 'to the

Kings and Chiefs of Central Africa.' He was such a good man that he made a deep impression on the native rulers and peoples, and therefore penetrated through many countries where a man of less saintly life would have had to buy or force his way. But he was also such a devoted follower of science, and such a zealous, humble-minded student of the mysteries of nature, that his appropriate fellowship is rather with us of to-day than amidst his contemporaries of forty to sixty years ago."

* * *

THE battle of the Degrees in Divinity at Oxford still rages in the columns of the *Times*. The chief point of contention turns upon the matters which the possession of the doctorate in divinity is supposed to certify. The supporters of the *status quo* regard it among other things as a certificate of religious character including a reasonable measure of orthodoxy according to the standards of the Church of England, while the chief promoters of reform contend that like all other degrees it ought not to attempt to guarantee more than distinguished attainments in a certain branch of learning. Canon Rashdall, who is anxious to remove the present restrictions so as to admit Nonconformists, appears to occupy a middle position. He maintains that the Theological Faculty is primarily intended to meet the educational requirements of the Christian ministry and consequently that the possession of the D.D. degree must imply connection with the ministry of some Christian Church. This, however, does not follow. In the German universities many of the professors of theology are laymen, and at Cambridge Professor Burkitt is a lay-member of the Church of England.

* * *

DEAN HENSON on the other hand regards any attempt to preserve the quality of "sacredness" over and above the normal requirements of scholarship as impossible.

"The salient factor in the situation is the existence of a real, considerable, indefensible, and universally-admitted grievance. That the highest honours which the University of Oxford can bestow in theology should be inaccessible to many of its own theological students, and they admittedly among the best, is intolerable. That denominational privilege should survive in a nationalised University is anachronistic and exasperating. That the Theological Degrees should be supposed to certify conviction is as absurd as that they should be held to guarantee character."

The danger of these divided counsels is that the party of reaction may score another victory, and the country clergy declare once again that in these as in other matters they are the real governors of the University.

INTERDENOMINATIONAL SYMPATHY.

IT is a cheering sign that men are more prone at the present time to religious co-operation than to religious controversy. Sect-life, as we are familiar with it in our own country, is a product of English-speaking lands which has no exact counterpart elsewhere. It has had advantages in sharpening the edge of religious thought, in making men impatient of unreal compromises, and in providing a rich and varied expression of the Christian spirit. But the drawbacks have been hardly less serious in surrounding religion with an atmosphere of doctrinal argument, and diverting spiritual force from the stern combat with evil to fighting friends and allies in a neighbouring camp. Men who are deeply immersed in sectional interests are seldom quick to seize upon the things which make for peace, and may even harbour the suspicion that the success of other people involves some detriment or loss to their own work. But all through this strange tumult of religious forces, with its painful sense of jar and stress and mutual alienation, the reverence for the healing and uniting influences of our common Christianity has never died away. Men may not have called it by that name, but they have been conscious of common standards of character, of purposes and aims which make it possible for them to work together, and of the attractions of personal friendship which is the best school of tolerance and mutual understanding.

Perhaps at no period since the Reformation has this feeling of fellowship in the midst of diversity been so strong as it is to-day. It is most conspicuous in the field of social service. When the Christian conscience awoke to the dark problems of our industrial order and began to attack them with the passionate ardour of a new crusade, it was soon manifest that there are no closed denominational compartments in social service. There is no such thing as an Anglican or Wesleyan or Baptist sociology, and no church has a monopoly of mental illumination or capacity for service in devotion to the common good. Accordingly social questions, which concern all churches equally, are considered generally to be neutral territory, where men of goodwill can fraternise and help one another. The most striking result of this compact of sympathy has been the Interdenominational Summer School of Social

Service Unions, which will meet for the second time this summer. There is no attempt to minimise the strong differences of doctrinal belief and ecclesiastical loyalty. These are recognised quite frankly. The very name of the School is a tribute to their existence. The ground of common interest is clearly defined. The members worship apart and discuss in fellowship. But dreamers of dreams may dare to prophesy that in many cases comradeship in social study will lead by unseen paths to spiritual friendship on the deeper levels of religious experience. The awakened spirit pays little heed to traditional barriers and penetrates with its subtle essence of love and worship wherever it can find a kindred soul.

Another illustration of the same tendency is to be found in the National Council of Evangelical Free Churches, but here the bond of union is quite openly religious. It was inevitable that questions of church government and organisation should drop into the second rank of importance, and that as soon as this happened men who were conscious of their agreement on fundamentals should come together. On the whole the surprising thing is not that the Free Church Council exists, but that hitherto it has done so little to unite forces and strengthen common interests. It made a false start by relying too much on definite bonds of dogma and too little on the free winds of the Spirit. But that stage is past. The younger men who are pressing into its ranks have little use for the catchwords of past controversies. It remains for it to occupy fearlessly the common ground of evangelical experience and to exhibit, along many converging lines of thought and influence, what this experience means in its intrinsic richness and power and its permanent value for the world.

In a similar way men of liberal mind, the broad churchmen in all the churches, are feeling their way towards a fuller expression of fellowship. They know that they are akin over such a large area of religious interest, that diversities of tradition and preferences in ritual ought no longer to interfere with a full communion of spirit. Small groups meet in various parts of the country, often unobserved and unknown; strong personal friendships are established; there is a keen facing together of the urgent problems of religion, a real desire to understand. Men of this kind have got beyond the stage of closed territories and a neutral zone.

There is no high theme of speculation, no knotty point of traditional doctrine, no sacred affection of the heart, which lies outside their common ground. It requires no courage to be perfectly frank with one another, because it would be unnatural to them to be anything else; and there are moments when their high fellowship of soul expresses itself in common acts of worship and dedication. Such men, we firmly believe, are true builders of the spiritual Christianity of the future.

The Liberal Christian League, if we understand it aright, is an experiment in fellowship of this kind among men who are conscious of fundamental religious agreements. It provides a platform for mutual sympathy and understanding. It works chiefly through small groups, whose aim it is in twos and threes to leaven the world in which they live with larger faith and a more fervent charity. No doubt it appears quite insignificant, when compared with many other forms of religious enterprise; but the success of all such efforts is according to their faithfulness and their insight into the direction of the hidden forces of the Spirit. At the present moment we are at the stage of inter-denominational sympathy, a great advance on the old rivalries and misunderstandings; but there is a nobler ideal still waiting to be revealed, of richer sympathy and closer companionship, when we shall no longer be content to parley for a season and then retire to our separate camps, for the things that unite are more precious than those which divide; we have a common life in CHRIST to live; and GOD is over all and in us all.

those much maligned early-Victorian or pre-Victorian days when boastful words and strident voices, the arts of the pedagogue, and an aggressive demeanour (to say nothing of incendiaryism as a means of getting your own way), were considered "unwomanly" and in bad taste. We confess it, perhaps, with a touch of bravado, for it requires some courage at this date to put in a plea for certain old-fashioned qualities—certain conventionalities, if you will, of "lady-like" behaviour which were absurd enough when carried to extremes, and cannot be alluded to without impatience by those who are now working for the emancipation of women.

And yet we who believe that real emancipation, not only for women but for all mankind, consists in something quite other than licence of speech and acts of violence, cannot help finding something provokingly attractive in the woman of yesterday at her best, and at her worst she was only a foolish and irritating child, like so many of her descendants to-day. In spite of her pre-occupation with domestic duties, her singular devotion to Berlin wool-work, and her ignorance of many things familiar to every reader of the *Daily Mail*, she really was a much stronger, wiser, more level-headed and delightful person than she is always represented. She would scarcely fit into modern conditions without some alteration of her ideas and habits: it was not intended that she should. But if we could translate into modern terms her simple and often despised piety, her modesty and reserve (not to be confused with mere prudishness and the fear of Mrs. Grundy), her deep attachment to duty, and her sane recognition of the fact that a woman's pursuits, and to a certain extent her ideals, must necessarily be different from a man's if she is to retain her true individuality and value in the world, we should bring to the solving of modern problems a spiritual quality which was never more urgently needed than at the present time.

The great danger for the Woman's Movement to-day lies, as we think, in its absolute enslavement to the methods of competition and self-assertion which are masculine in essence, and characteristic of an age devoted chiefly to the pursuit of material ends. This is far worse in its results for the individual character than the enslavement of our great-grandmothers to the "superior" sex, itself in bondage, both then and now, to a social system which imposed serious penalties on all who attempted to think in advance of their time. Charlotte Brontë once said that although a governess's experience was frequently bitter, its results were precious: "the mind, feeling and temper are there subjected to a discipline equally painful and priceless"; the character is "strengthened and purified, fortified and softened, made more enduring. . ." The same thing might be said, if we talked like that in the twentieth century, of the patient devotion to an ailing father, and the sorrow quietly shared with her sisters on behalf of a brother who belonged to the large class of moral failures, which was the tribute of this shy little woman with her great heart and wonderful brain to the ideal of duty as it was understood in her

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THE WOMEN OF YESTERDAY.

WERE they, after all, those women of yesterday, so stupid, ineffectual and unhappy, because they were fettered by conventionalities which are now obsolete, as our modern feminists would have us believe? The question often arises in the mind, especially when one is being harangued by a self-assertive Amazon wearing the mystic badge of purple, green and white, and intent on explaining that our grandmothers were meek and nerveless creatures without any individuality of their own who almost invited the whipping advocated later on by Nietzsche. But in spite of the Suffragettes the question is beginning to be answered, by some people, at least, in the negative, and as time goes on we even turn with secret longing to

day. At all events, pitiful as such an apparent "waste" of a woman's gifts and the best years of her life may seem, it is infinitely less painful to contemplate than the attitude of those who demand that they shall be placed on exactly the same footing as men (a doubtful advantage!) and who proclaim the right of all to absolute freedom of action, which is supposed to be synonymous with happiness, and the only method of "self-realisation" compatible with modern ideas. This, however, is the temper of the age, and to a very great extent it is a natural result of centuries of misgovernment and oppression. But it is already reacting disastrously on the ideal of womanhood which men, however selfishly, and often in ignorance of its deeper meaning, have ever tried to uphold; it *must* react with dire consequences on the human race if it is allowed to go unchecked.

We have been reminded of these things afresh by Mrs. William O'Brien's book, "Unseen Friends" (Longmans, Green & Co.), which is not a feminist tract or a contribution to the study of social problems, but simply a series of chatty papers about some of the women of yesterday whose lives have been more fully recorded by other writers. These women—poets, novelists, and founders of religious orders for the most part, like Felicia Skene, Nano Nagle, Christina Rossetti, Emilie d'Oultremont, Jean Ingelow, or Eugénie de Guérin—are all examples of the influence exercised by magnetic personalities which owe their power to a selfless and unswerving devotion to the highest ideals. They have imagination, charm, serenity, wit, good humour, a marvellous capacity for work, the tenderest compassion for those who suffer, and, above all, the earnest religious spirit which can give beauty and dignity to the human soul in all circumstances. Perhaps we are tempted to linger longest over the pages devoted to Eugénie de Guérin, that rare and beautiful spirit whom we learnt to love long ago when we first came across her name in the pages of Mathew Arnold. Here was a woman of real distinction and intellectual gifts, whose life was entirely spent in the service of those she loved, and who yet contrived to win what she certainly never aimed for—the admiration of some of the most eminent men of letters in France. Her "Journal," written in the intervals between household work and religious exercises solely to cheer and amuse her beloved brother Maurice, when he was far away from the old *château* at Cayla, has run through no less than fifty editions. The naïveté, simplicity, and intimate charm of her writings are as refreshing to jaded minds as the sight of daffodils dancing under an April sky. She wrote as the bird sings, because she could not help doing so, and when the everlasting domestic duties called her from her *chambrette*, where she was wont to meditate and pray before an engraving of St. Theresa, she would go down gaily to bake cakes in the kitchen (often, it must be admitted, with her mind intent on Plato and the heavenly mysteries), or wash clothes in the sunshine thinking of Nausicaa and the princesses of the Old Testament. "So many things come," she explains, "when one washes, if one knows what to see in the stream."

An indescribable fragrance breathes about the very name of Eugénie de Guérin. It brings into our dull northern climate the warmth of the Southern sun, the freshness and purity of a life spent in close contact with birds, and flowers, and little children and peasants; above all, it reminds us that the most exquisite types of womanhood, capable of influencing the lives of others most profoundly by their thought and example for generations, are not always those which are perpetually in the public eye. It may be said that they would be out of place in the twentieth century, that their methods would be ineffectual in the labour market of to-day. Nevertheless we believe that not until the modern woman recovers something of their spiritual vision, and welcomes the hard discipline which trained them in patient obedience to the dictates of the higher self, will she play her true part in the regeneration of the world.

THE LAND OF THE BLACK MOUNTAINS.

FINDING ourselves in the Adriatic, the chance of seeing Cettinje was too good to be set on one side, accordingly our captain navigated his ship up the beautiful Bocche di Cattaro. As you approach Cattaro the scenery reminds one strongly of Norway with its fjords, the villages nestling by the water's edge, small white and blue houses with red roofs and green shutters, and the churches with quaint spires backed by mountains, the lower slopes a beautiful green, the upper steep and bare of vegetation. Cattaro itself from the water is impressive, with its old gates and walls climbing up to the fortress planted high above the town, and beyond, on the mountain slope, what seems a series of white walls in zigzag which later on we found to be the new road made by the Austrian and the Montenegrin Governments, leading over the Black Mountains to the heart of Montenegro, or to give it its old name, Cuagora.

In Cattaro one sees a mingling of races; Croatian, Italian and Serb. Inland one meets the true mountain tribes, still faithful to the national dress and customs. Indeed, one might say that in the Near East where sea and rail approach there is a smattering of Europe, and but a few miles from those influences the life is the life of the Middle Ages, and the people a primitive race. Along the quay-side is the Montenegrin market, with kids and sheep for sale, as well as their smoked flesh, an abundance of fresh vegetables, home-woven cloths, &c. The mountaineers had brought in produce from over the mountains and the women and mules had toiled over rough ways, carrying loads of firing, &c., for sale; for here it is woman who does the hard work and carries the burdens, and she becomes worn and old before true old age sets its mark on her.

Early next day we hired conveyances to take us to Cettinje, a matter of some six or seven hours. We drove along the magnificently conceived and engineered road, zigzagging up and always upwards. For three hours we climbed steadily, and

often we left the carriage and took short cuts to the road above, sometimes by mere footpaths and tracks down which came the mules and women on the way to market. They wore mostly a creamy coat of rough undyed wool, common alike to both men and women, and as they came the colours toned with the rocks, and it was hard to distinguish them at a distance. And I thought then that should need ever be it would be by these wild and untamed ways the people would descend, perhaps staying from time to time to hurl destruction, in the shape of huge boulders and stones that strew the land, upon the foe below. Very soon houses and trees were left behind, and the vegetation consisted of sage scrub and wonderfully beautiful clumps of spurge in full flower; then came a rocky waste of grey limestone formation, squeezed and pushed up at any and every incline. To account for the piled up masses of rock that make Montenegro a legend runs as follows:—"The Lord passed over the earth, carrying a bag of stones to scatter over the surface of the land, when the bag burst and the remaining stones fell upon the Black Mountains."

Here and there we observed tiny terrace gardens made with infinite toil and patience in which rye and maize and potatoes are grown, but often the rain destroys everything, by washing the soil away. About half way we topped the pass and entered on a truly bleak and desolate land: snow lay in patches on the mountains, the rest was bare grey limestone with pinkish-red patches. At Niegus we halted to rest and refresh both man and beast. Here we made friends with some of the peasants, took their photos and went inside their house, which was rather like an Irish cabin—a rough room with hard earth floor, the fire on the hearthstone, no chimney, a hanging pot over the fire, a bed and one or two pieces of poor furniture. A second room is roughly divided from this by pallisades, and this part serves as stable and store-house. The houses are of stone and the roofs are either red-tiled or thickly thatched. In this plateau village we saw the house where King Nicola was born, a small unpretentious country house which he still uses when on holiday. On leaving the village the road again ascends to about 4,000 ft. above sea level, and mountains encompass one to N. and E., but to the S. they open somewhat and allow a peep of the Lake of Scutari, partly in Montenegro and partly in Turkey. From here on the country is a tangle of mountains. After more climbing we reach a thinly populated, fertile tract with trees, small gardens, and quite a respectable wood; the wayside was bright with wild flowers, the most noticeable being a large variety of cowslip, and the pretty mauve anemone, sweet smelling herbs, and the true shamrock, that was hailed with fervour by the Irish members of our party. At last Cettinje lay before us, and we raced down the hillside as fast as the horses could go. It was difficult to think of it as the capital of Montenegro, for, to our eyes, it seemed a prosperous and fertile village lying in an amphitheatre of glorious mountains. Much to our delight we found a lodging in the town and only had our meals at the hotel. Our host and his

family were most hospitable and friendly, and though they only spoke Cyrillean, an offshoot of Russian, by signs and smiles we soon came to a mutual understanding. They did their utmost to make us comfortable, and insisted on seeing us satisfactorily installed for the night when we retired to bed. One little difficulty arose in the matter of towels. One was supposed to be enough to serve three persons, but in the end we were given one apiece. On leaving and making a small remuneration to the maiden who attended to our wants, she, to our dismay, sank to her knees and kissed our hands with words of thanks and shining eyes. Fortunately for us we found our young guide spoke very fair English, learnt in South America; to him we appealed when signs and gesticulations were of no avail. We strolled through the place, visited the market, one or two bazaars, and the one good tailor's shop. We there inspected and tried on coat after coat, to the vast amusement of the half-dozen men at work on a raised bench in the window. When leaving the town these men all came to the door to smile and wave us adieu.

Of the buildings nothing is very noticeable. The Royal Palace is new and unpretentious, and often the King is to be seen sitting in the open, administering justice and holding his small court, to which all his subjects are welcomed. Close by are the oldest buildings in the place, the barracks, the prison, the monastery, where the Vladikas (prince-bishops) are buried, and the old Palace, now used as Government offices. The inhabitants made much of us, and in spite of the fierce aspect and bandit appearance of the men we felt absolutely safe. We saw the Crown Prince Danilo and his suite, and in the evening the main street was gay with men and officers in uniform swaggering up and down or sitting at the cafés taking stock of everyone who passed by. The Montenegrins are a fine race. They are Servian fugitives from Turkish sway, and are proud of their independence and devoted to their king and country. The men, with their well-knit figures, their free carriage and handsome faces, are set off admirably by their picturesque dress. Wide blue and very full trousers to the knee, red waistcoat embroidered in black or gold, a coloured sash round the middle, into which are stuck the long wicked-looking pistol (charged) and knife, a long full coat, cream or coloured, and the long plaid or "struka," finished with a deep fringe, and thrown over the shoulder, close fitting embroidered leggings and the pointed "opanken" or flat skin shoes laced over the instep. On the head a round cap of crimson cloth, edged with black silk, symbolic of the constant mourning for the loss of Servian freedom; on the crown enclosed in a gold rainbow are the King's initials, H.I., emblematic of hope that the lost kingdom may one day be regained.

The women's dress is somewhat like the men's, but for holidays or feast days they wear a sleeveless jacket of velvet. On their head they wear an unembroidered round red and black cap, or, if married, a black veil. The children, boys and girls, are good-looking, but the men retain their good looks into old age while the women soon become coarsened and aged, owing

to the hard life they lead, and the work expected of them. Our native guide-director assured us that his "country was highly civilised, for the men are all soldiers and enjoy life, and the women do all the work." Certainly we saw men idling, and women labouring in house and field, tending the flocks and carrying the burdens, but the same spirit of freedom animates both sexes, and mothers, wives and sweethearts are now sending their loved ones to the front in the Spartan spirit of old, and even joining the ranks themselves, and fighting side by side with the men so dear to them in the Land of the Black Mountains.

BOOKS AND REVIEWS.

DANTE AND THE MYSTICS.

Dante and the Mystics. By Edmund G. Gardner, M.A. London: J. M. Dent & Sons. 7s. 6d. net.

MR. GARDNER describes his book as "a study of the mystical aspect of the *Divina Commedia* and its relation with some of its mediæval sources." These words indicate the richness and variety of its interest. Some readers will value it chiefly for the fresh light which it throws upon some of the difficult allusions in Dante, and they will wander with delight in its pleasant by-paths of learning. Others, probably the greater number, will welcome it as an important contribution to the study of Christian mysticism in the Middle Ages. It proves conclusively how much Dante owed, both in the direction of his thought and the colour of his imagination, to the great mystics who preceded him and to the mystical types and symbols which were part of the religious atmosphere of his day; but in doing this it provides the reader with a series of studies, as admirable in their scholarship as they are penetrating in their insight, which have distinct value apart from the special interest in the sources of Dante, which has called them into being. At the present time, when there is so much incoherent talk about mysticism in the air, Mr. Gardner's pages will brace the mind and help it to approach the subject with the ardent desire without which there can be no illumination. The great mystic has little in common with the sentimental in religion. For one thing the sentimental is both a common and a commonplace product, while the mystic is at least as rare as the loftiest types of genius in other fields of human power. In his case too there is little temptation to shirk the severe tasks of thought, for with him feeling is too deep and experience too clear to suffer any risk from the boldest flights of intellectual imagination. It is indeed only when the soul is a mirror of the Divine that it becomes, in the highest sense, capable of speculation.

We must pass over the discussion of Dante in his relation to St. Augustine, Dionysus, St. Bernard and the Victorines in order to call attention to the chapters dealing with "Dante and the Franciscan Movement" and "Dante, St. Francis,

and St. Bonaventura." Both chapters are full of interesting suggestions. Mr. Gardner gives special prominence to the influence of *Ubertino da Casale* upon Dante. "This somewhat enigmatical representative of the Franciscan spirituals," he says, "is of greater significance to the student of Dante than the bare allusion to him in the *Paradiso* would imply; for the *Arbor Vitæ Crucifixæ* is the last of the literary sources of the *Divina Commedia*; the latest book in chronological order of which the influence can be traced in the sacred poem. Imitated in part from the *Lignum Vitæ* of Bonaventura, it becomes an extraordinary medley of spiritual autobiography and mystical aspiration, of impassioned contemplation of the life of Christ and the Blessed Virgin, of the Joachist prophecies and the Franciscan legend, and an apocalyptic interpretation of contemporary history." We wish that Mr. Gardner would give us a complete study of this strange and very significant book. There is a recent *Étude* by M. Callaey, but it has been almost entirely neglected by English writers. The book itself has not been reprinted since the Venice edition of 1485 and has become a bibliographical rarity. Dante's other chief source for his treatment of St. Francis is Bonaventura, though he may possibly have known the work of Thomas of Celano. This accounts for the remarkable omission of any reference to Brother Leo. Mr. Gardner calls attention to "Bonaventura's careful abstention from naming him, as one whose name meant controversy in the order." That Dante would have been influenced by any motive of this kind is very unlikely, for he places Joachim of Flora and Siger of Brabant, who was condemned as a heretic in 1277, in the glory of Paradise. In no direction are the catholicity of Dante's mind and his instinct for spiritual reality more admirable than in his treatment of the mystical teachers of his own time. As Mr. Gardner puts it in a fine passage which it is a pleasure to quote: "The lovers of Holy Poverty, the rebukers of wickedness and corruption, the most God-intoxicated of the mystics, the profoundest of the theologians, the writers of the humblest textbooks, are all, equally and without distinction, co-operating with the Angelic Powers against the powers of darkness, all alike doing the work enjoined upon them by Truth from her changeless throne."

Mr. Gardner believes in the virtue of a good index and he has provided one which has been compiled with sufficient attention to detail to be of real use. In the list of books attention might have been called to Father Morel's convenient edition of the *Revelations of Mechthild of Magdeburg*. Among the books dealing with *Ubertino da Casale*, a short treatise by Dr. Ernst Knoth, and Tocco "La Quistione della Povertà nel Secolo XIV." might also have been included.

WOMEN IN THE MIDDLE AGES.

Of Six Mediæval Women. By Alice Kemp-Welch. London: Macmillan & Co. 8s. 6d. net.

THIS series of charming historical essays provides a useful commentary upon some statements, which have gained currency in recent years, about the dulness and

misery in which the unemancipated women of the past were compelled to live. It is possible that in the countries which were won for Protestantism there was some narrowing of the feminine ideal owing to the disappearance of the religious vocation; but it must not be forgotten what a variety of interesting occupation was provided for mediæval women by the Church. The great abbess often wielded an authority which is seldom equalled in the case of the most capable modern women, and the humbler prioress might vie with the head-mistress of our own day in sound learning and administrative ability. Women also entered the ranks of authorship, and books like the *Revelations of Divine Love* by the Lady Julian of Norwich and the *Dialogue of St. Catherine of Siena* have survived through their intrinsic merits; while there were women who practised as doctors and were appointed to professorships in medicine at Salerno in the eleventh century. "These women doctors," as Miss Kemp-Welch reminds us, "were much sought after by the sick, and were much esteemed by their brother professionals, who cited them as authorities."

The group of women sketched for us in this volume might have stepped out of Chaucer's *Legend of Good Women*. There is Roswitha of Gandersheim, nun and playwright; and Marie de France, most excellent teller of romantic tales; and Mechthild of Magdeburg, who has left her own vision of *The Flowing Light of the Godhead* to gladden holy and humble men of heart; and Mahaut, Countess of Artois, noble patroness of the arts; and Christine de Pisan, who is described as a fifteenth century feminist; and finally Agnes Sorel, the contemporary of Joan of Arc, who has some claim to share with her the credit for the spirit of patriotism which shone for a little while in the ignoble Charles the Seventh.

Miss Kemp-Welch has added as an appendix a pleasant essay on Mediæval Gardens, which will possibly set some enthusiastic gardeners dreaming of new designs in quaintness. The feeling for colour and scent was highly developed. The garden was to be above everything else a pleasure, a place of repose and delight. We are told by an old writer quoted by Miss Kemp-Welch that it is one of the virtues of the clove-carnation "to comfort the spirits by the sense of smelling." She might also have referred to the instructions of St. Francis to brother-gardener to keep a place for flowers and sweet-smelling herbs "for the sake of Him who is called Rose of Sharon and Lily of the Valley." We must add a word of special praise for the illustrations, reproduced from manuscripts and chosen most happily with an equal eye for fitness and beauty.

thing that has been attempted in this country, and it has been successful in enlisting the enthusiastic support of many of the leaders in thought and education. The remoteness of American politics from the military atmosphere of European governments has been an important factor in this success; but much must also be placed to the credit of the shrewd idealism of the American character. No man finds it so easy to be a citizen of the world as the American. He is a cosmopolitan by birth and a believer in the equal rights of man by virtue of his political enfranchisement. While our difficulties of inherited sentiment and policy are undoubtedly much greater, this fine record should help to rouse us to keener rivalry in the cause of peace and to confirm the faith, so often flouted by the ignoble ideal of "a nation in arms," that the peacemaker is the true patriot.

THE recent visit of Abdul Beha to this country and the United States gives special interest to the second and revised edition of the *LIFE AND TEACHINGS OF ABBAS EFFENDI* by Mr. Myron H. Phelps (New York and London: G. P. Putnam's Sons, 6s. net). Like the first edition published in 1903 it contains a valuable introduction by Professor E. G. Browne, of Cambridge. In view of the recent tragedy in Persia and Professor Browne's noble appeals on behalf of Persian liberties the following words have a special significance:—"I have often heard wonder expressed by Christian ministers," he writes, "at the extraordinary success of Bábí missionaries, as contrasted with the almost complete failure of their own. 'How is it,' they say, 'that the Christian Doctrine, the highest and noblest which the world has ever known, though supported by all the resources of Western civilisation, can only count its converts in Mohammedan lands by twos and threes, while Bábísm can reckon them by thousands?' The answer to my mind is plain as the sun at mid-day. Western Christianity, save in the rarest cases, is more Western than Christian, more racial than religious; and by dallying with doctrines plainly incompatible with the obvious meaning of its Founder's words, such as the theories of 'racial supremacy,' 'imperial destiny,' 'survival of the fittest,' and the like, grows steadily more rather than less material."

THE papers read at the Interdenominational Summer School of Social Service Unions last year have been collected into a small volume with the title *CONVERGING VIEWS OF SOCIAL REFORM* (London: J. M. Dent & Sons, 1s. 6d. net). They deal chiefly with the life of the industrial worker. While the Summer School has its chief feature in the frank interchange of thought and personal friendship it promises also to enrich the literature of social reform. Among the writers in the present volume are Professor Muirhead, Mrs. Alden, C. E. B. Russell, R. A. Bray, Miss Constance Smith, and the Rev. Will Reason.

PUBLICATIONS RECEIVED.

MESSRS. DENT & SONS:—The *Everyman Encyclopædia*, Vol. III.: edited by Ernest Rhys. 1s. net.

MESSRS. P. S. KING & SON:—*National Life and National Training*: by General Sir Ian Hamilton, G.C.B. 6d. net.

MESSRS. MACMILLAN & CO.:—*The New Testament Documents*: George Milligan, D.D. 10s. 6d. net.

MESSRS. PUTNAM'S SONS:—*The Last Leaf*: James Kendall Hosmer, LL.D. 8s. net.

MESSRS. WATTS & CO.:—*The Religion of the Open Mind*: Adam Gowans Whyte, B.Sc. 2s. 6d. net.

MISCELLANEOUS.

The Cornhill Magazine, The Quest, British Review.

FOR THE CHILDREN.

THE MIRACLE OF GEORGE HERBERT'S MEDLAR TREE.

A MILE or so from Salisbury you come to the village of Bemerton, with its little church hiding amongst the yews and elms at the bend of the road. In the time of Charles I. a fragile, gentle-looking man came to be the parson. He lived there only a short time and died while but a young man, under forty—yet the three years of his charge have extinguished the history of all the Bemerton clergymen for the three hundred years that have passed since his day. His name was George Herbert. He came of a noble family, being born in Montgomery Castle five years after the defeat of the Spanish Armada. His mother had to be both mother and father to her children, as her husband had died when George was but a little chap. This double duty she performed splendidly. The "particular good angel" of the home, as the wise old angler, Isaac Walton, called her, was a gentle, witty, lovable woman. When her elder boys went off to study at the University, rather than stay behind in lonely dignity she broke up her castle home, and went to live with them in Oxford, like the sensible motherly lady she was. George, however, was sent to school at Westminster, and thence in course of time to Cambridge to work for his degree, though he was only fifteen. But wherever he went his mother went with him in spirit if not always in bodily presence; for though she could not be with all her boys in Oxford and Cambridge at once, her sweet affection and her wise counsels followed them by letter and by the wireless telegraphy of love.

George soon became known as a brilliant student, and one distinction after another led up to his appointment as Orator of the University. Now it happened about that time that King James wrote (or, as it was whispered round, got somebody else to write) a rather stupid book called "Basilikon Doron"—it would have been better to have called it "the King's Gift" in plain English—a copy of which he presented to the University of Cambridge. This event was, in a way, a stroke of luck for George Herbert, since it fell to him to write to the King to say, "Thank you, Sire, for your handsome gift." But the matter did not end there. The

THE PEACE MOVEMENT OF AMERICA, by Julius Moritzen (New York and London: G. P. Putnam's Sons, 12s. 6d. net) is an illustrated record of the propaganda in the United States on behalf of arbitration and international peace. This propaganda is on a far more extensive scale than any-

business of a University orator is not to make real good speeches, but, in those days at any rate, it consisted largely in turning flattery into Latin. So the elegant scholar smothered the King with all the ridiculous nonsense he could concoct in praise of his virtues, which pedantic James thought exquisite. He invited the writer of the letter to Court, and let him know that he would always be welcome there. The scholar's friends began to rub their hands together and smile as if they knew exactly what was coming, and to drop sly hints about the glittering chances which fortune was dangling before their friend's, and possibly their own, eyes. Just then the King died. They had not thought of that. Nor had George Herbert himself. Therefore, his heart sank into his shoes, for he had had great expectations of how King James might help him up the ladder of fortune and fame. He left Cambridge and went away quite by himself into the country, and there among the trees and the green fields he talked to himself manfully about his disappointment, which was no doubt very great. For Herbert was not only a clever scholar and a witty courtier, but a good, true-hearted man, who meant to make the best as well as the most of his life. So, instead of going to dine with his wealthy friends and listening to what they had to say, he lived amongst shepherds and ploughboys, and talked to the village children. He soon became surprised at himself because he grew so fond of them, and pitied their poverty and their ignorance. At last, he decided that he would think no more about fame and rank for himself. He would give up all the comforts and good society and fine opportunities that still lay in his path, and be a country parson and try and do some good to these simple country people. Some time after he told the story of the brave battle he had fought in his heart in a poem in which he says:—

Whereas my birth and spirit rather took
The way that takes the town ;
Thou didst betray me to a lingering book,
And wrap me in a gown.
I was entangled in a world of strife,
Before I had the power to change my life.
Yet, though thou troublest me, I must be
meek,
In weakness must be stout ;
Well, I will change my service and go seek
Some other master out.
Ah ! my dear God : though I am clean
forgot,
Let me not love Thee, if I love Thee not.

His important friends, of course, were very, very shocked. They told him it was ridiculous for a man of his noble birth and splendid talents to bury himself in the country amongst a herd of illiterate clowns, whose lives were spent in minding cattle, carting dung, and the like. But they forgot they were arguing with a man who was as clever in his speech as he was good at heart, and he gave them the fine answer that "the domestic servants of the King of Heaven should be of the noblest families on earth." And when they said that clergymen themselves were none too good, and that he had better keep out of their company, he replied: "I will labour to

be like my Saviour, by making humility lovely in the eyes of all men." And that is exactly what he did, and why he is still remembered and loved. He became a minister, and the kind bishop offered him, as you might imagine, the charge of a village in Huntingdonshire, where the church was in ruins. Mr. Herbert accepted the post readily and set to work to build a fine new church. As he did this so well another task of the same kind was soon found for him. He was shifted to Bemerton, where there was a tumble-down parsonage which he rebuilt at his own cost, and a church in great need of repair which he set to work to make not only sound and beautiful, but, though amongst the smallest, one of the most rightly famous churches in the world.

It is told by old Isaac Walton, the fisherman, that when George Herbert preached his first sermon in the country he did not forget that he had been University Orator, and made an exceedingly learned discourse. But as he noticed that his learning only bothered his village people's simple heads, or sent them to sleep, he promised them at the end that he would never be so stupidly learned again, and he never was. Consequently they loved their gentle rector, and it was a joy to them to come and listen to him praying and preaching. On summer days of long labour they would let their ploughs rest when the bell rang to prayers, so that they might join in the worship along with him, and afterwards return to the furrow. You often hear ministers grumbling that people don't come to church nowadays. I daresay plenty of them stayed at home in George Herbert's time, but they came to hear him on week-days as well as Sundays.

George Herbert's favourite recreation was to walk into Salisbury by the river to listen to the organ and the choir in the Cathedral. He was a skilful musician himself, and once when he was due at the house of some musical friends in the city, instead of appearing in his usual exquisite neatness he came with his clothes dusty and disarranged. This had been caused by his stopping on the road to help a poor packman and his horse, which had fallen beneath its load. One of the company suggested that he had lowered himself by doing such a dirty job. He replied that "the thought of what he had done would prove music to him at midnight . . . and though I do not wish (said he) for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy, and I praise God for this occasion. And now," he added, "let us tune our instruments."

But what about the miracle of the medlar tree? Well, this is how it happened. George Herbert had a sweet quiet, shady garden beside the Wiltshire Avon—a perfect retreat for a scholar and a poet. There he loved to sit with book on knee, or to pace to and fro on the smooth grass making poetry. And in that garden he planted a young medlar tree which a friend had given him. Now a medlar tree will live to a great age, and George Herbert's medlar tree is living still in his much-cherished garden. But a few years ago it seemed as though it had come within

sight of the end. Its far-spreading heavy boughs had sunk to the earth by their own weight or been snapped off by the wind, and the ancient relic which survived was so feeble that it had scarce enough vitality to spread its leaves in the spring-time. Then the miracle was wrought, for a wise master gardener brought one day a young hawthorn sapling which he planted exactly under the one remaining outstretched limb of the dying tree, and making a deep cleft in the thick ancient bark, he bound into it the top of the stem of the young hawthorn. In the course of a short time it was found that hawthorn and medlar had grown together, and the lissom but vigorous sapling which looked like a child supporting an old man, had begun to pour its fresh invigorating sap into the frame of the decrepit ancient. And now the poet's venerable tree has renewed its youth, and started upon a fresh lease of life and beauty. That aged medlar tree is an emblem of the ancient world itself, and the hawthorn is the emblem of the children that come into the world and give it their energy and their love, and so keep the world alive, for without them it would come to a sad end.

Think of gentle, witty George Herbert musing there one bright spring morning between the medlar tree and the river—the stream of time which flows steadily on and on now, even as it did in his day—while he made these verses which I have copied out in his own old-fashioned spelling :—

Sweet day, so cool, so calm, so bright,
The bridall of the earth and skie ;
The dew shall weep thy fall to-night ;
For thou must die.

Sweet rose, whose hue angrie and brave,
Bids the rash gazer wipe his eye ;
Thy root is ever in its grave,
And thou must die.

Sweet spring, full of sweet dayes and roses,
A box where sweets compacted lie ;
My musick shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like season'd timber, never gives ;
But though the whole world turn to coal,
Then chiefly lives.

Which surely the poet's own virtuous spirit does both in our hearts and also in heaven.

H. M. L.

MEMORIAL NOTICE.

ALDERMAN W. B. PRITCHARD.

THE public life of Manchester and the Free Church in Upper Brook-street have suffered a severe loss in the death of Alderman W. B. Pritchard, J.P. In his 81st year Mr. Pritchard maintained his activities to the very last and died as he would have desired in the fighting line of social reform. Born in Leeds, Mr. Pritchard was brought as an infant to Manchester, where his father established a practice in a specialised branch of surgery to which he was ultimately to succeed. The prospect, however, was too prosaic in

his adventurous youth, and for some years he followed his star through many wild tracks across the world as it was some sixty years ago. Among his imperishable memories was a meeting with Father Taylor, the Sailors' Chaplain in Boston, whose story has been told by the late Rev. R. Collyer. In some way that remarkable man got down to some passion in the soul of the young adventurer, deeper than the desire for change and excitement, and the impression was indelible. Returning to Manchester he qualified for his father's profession, and began to take an interest in public affairs. He was elected to the City Council, and eventually promoted to the Aldermanic Bench and made a Justice of the Peace. In the Council he used his influence mainly in the interest of the sick, the poor, and the lonely, the provision of municipal lodging houses for men and women being among his great achievements, while as a magistrate he was untiring in his visitation of the prison and in his efforts to influence for good the lives of those detained there. He had perhaps, a more intimate knowledge of the underworld of Manchester than any other man, and it was his proud boast that he could go anywhere at any time alone and unafraid. This was due to his work at the Wood-street Mission more than to anything else. For thirty years he was the hon. secretary of this great evangelical mission, specially devoting himself to its work among the poor and the fallen. Only a few months ago the Liberals of Manchester marked Mr. Pritchard's birthday by presenting him with his portrait, painted by Mr. T. C. Dugdale. The picture is now on exhibition in the Art Gallery.

Mr. Pritchard joined the Upper Brook-street Free Church during the pastorate of the late Rev. S. Farrington. He remained a regular and devoted member to the last, having served repeatedly as warden of the congregation. The Mayor and Corporation as well as representatives of the public life of the city attended the funeral service at the Crematorium on Saturday March 22. The Revs. E. W. Sealy and H. E. Haycock conducted the service and the Rev. C. Peach delivered the address.

MEETINGS AND GENERAL NEWS.

THE PROVINCIAL ASSEMBLY LECTURE.

DR. JACKS ON THE QUEST FOR ABSOLUTE CERTAINTY.

The third of the series of Provincial Assembly Lectures was delivered by the Rev. L. P. Jacks, M.A., D.D., in the Memorial Hall, Manchester, on Wednesday, March 12, the subject being "The Quest for Absolute Certainty." The lecture occupied over an hour in delivery, and from first to last was followed with the deepest interest by a large and appreciative audience.

Coming at once to grips with his subject, Dr. Jacks asked, What is absolute certainty? Where is it to be found? Does it exist? Is there any belief of mankind which can be claimed as absolutely certain? If the absolute be defined as that which wants nothing to make it complete, obviously such an absolute ought to explain itself. A dumb absolute which needs you to give it a tongue, an unintelligible absolute which needs you to make it rational, a dead absolute which needs you to make it live and interesting would be no absolute at all. Clearly then the certainties for which ministers—who might be described as champions of God—contended were not absolute in the strict sense. If they were, their occupation as ministers would be gone. But the truths of religion were such that they needed attestation. Truth in its totality was not a fixed quantity but a growing organism. And the theologian stood at the very growing point of truth. He more than any other must be careful to state the truth in forms which admitted of further development. He must beware how he fixed the word absolute to the certainty which he sought or professed. There were, of course, plenty of certainties which it was practically impossible for any human mind to doubt. But theoretical doubt was always possible. There were no truths which were absolute in the sense of being for ever exempt from possibility of cavil. It was much easier to raise doubts concerning primal certainties than to give proofs of them. Absolute certainty could be found nowhere.

This answer to the question with which they set out might be given with entire lightness of heart. There was no need to make long faces over it, as though some cherished ideal were being abandoned. Absolute certainty was, for beings constituted as we were, simply a meaningless phrase: a phrase which expressed no human ideal, which represented nothing they cherished and nothing that they suffered by giving up. A truth so certain as to stand in need of no further witness; a truth so accurately stated that a finer accuracy was unobtainable; a truth so utterly proven that no ingenuity of reason could raise a doubt against it; a truth so indubitable as to defeat the perverseness which was determined to question it; a truth so rich that a fuller enrichment was impossible; a truth so self-sufficient as to call for no champions, no defenders, no prophets, apostles, and martyrs—truth absolute in that sense never had, and never could have the slightest interest for any human being. Were truth of that kind to arrive upon the earth the mind of man would simply be put out of commission, and the curtain would fall irreversibly on the drama of human life. When the geometrician informed us that the triangle whose properties he had proved to be such and such was not any actual triangle or drawn by a human hand, but an abstract triangle drawn by the pure intelligence, his statement was at once accepted as in harmony with the rules of the game. But what should we say to a philosopher or theologian who should tell us that the man whom he had proved to be immortal and free was not any concrete Smith, Brown, or Robinson,

but an abstract man, who was neither Smith, nor Brown, nor Robinson, nor anybody else in particular? We should say that whether or no there was such a thing as an abstract triangle there certainly was no such thing as an abstract man. And so with all human certainties, the process of making them absolute, the process of abstraction, had the unfortunate effect of making them worthless. We let them go, therefore, without a sigh.

"But," continued Dr. Jacks, "in my efforts to get rid of this bogey of absolute certainty I seem oddly enough to have stumbled by accident and in spite of myself on something which upon the face of it looks as though it were absolutely certain. Have I not said that the nature of truth is such that it stands in need of perpetual witness; that no truth can be considered absolutely certain so long as it can be made more certain, or ever more illustrious by the testimony of your life or mine? Yes, I have said all this; and because it happens to be the basis of my convictions, and because also I have learnt not to be afraid of dialectical traps, I desire to say it again and to say it with all the emphasis I can command. I repeat then that Truth, in its essence, is not a theorem but a cause; a cause for ever sacred, and for ever incompletely victorious; for ever needing such service as I can render, and for that very reason far dearer than if it were independent of me. I go further. In thus defining truth I am introducing a whole philosophy of life. Who and what is man? He is a witness to the truth. 'Bearing testimony' sums up the end, the fundamental business of his life. For this cause he came into the world. Great is the company of the preachers. All nature is involved: the whole universe is confederate. So that you who have vowed yourself to the service of Truth have caught on to the central purpose of the world; you have hitched your wagon to the stars; you are marching in step with the cosmic forces; the Ark of the Testimony goes before you; and there is not a flower of the wayside, nor a bird singing among the branches but wishes you God-speed as you pass. I do not pretend that anyone of these statements is absolutely certain. But if I were asked, not what the truths were in themselves, certain or uncertain, but what my own state of mind is with regard to them, then I should reply that I am absolutely certain that I am speaking the truth. Like many another man who has made bold assertions and was subsequently found to have been in error I take my risk. But I cannot take it with more willingness, nor with less hesitation. In that sense, and in that sense only, can I claim to be absolutely certain."

After giving a most fascinating chapter of his philosophical biography illustrating the steps by which he had arrived at his present position, Dr. Jacks further said that bitter experience had taught him that the quest for absolute safety—which was the same thing as the quest for absolute certainty—was the most surely self-defeating of all human enterprises. He was far from professing that his present conclusions were absolutely certain. There was not one for which he would not welcome further evidence, and he hoped to

continue the search for it as long as he lived. But though not absolutely certain of those things, he was more certain of them than he was of anything else. Life was a choice among difficulties. They had to stake their existence on something. Let them be content to choose the risk which had the better reasons on its side. Perhaps the biggest risk of all was precisely that one which it most became their manhood to choose. Better be wrong with the eagles than right with the owls. Better the real danger of the mountain heights than the spurious safety of a hole in the rocks. Better far the tragedy of the cross or the hemlock-cup, than the slow putrefaction of a soul which had surrendered the noblest of human rights—the right to purifying pain, the right to suffer for the cause. If fall they must, let them fall with the loyal. Absolutely certain? No! But could they tell him of anything that was more certain than that? Philosophy was not the process of teaching the blind to see; still less did it make eyes to see with. Its function was rather to push aside the veils and tear off the bandages and destroy the unnecessary spectacles with which they obscured and distorted their own vision. In setting out to explain the universe philosophy had been too ambitious. A more modest programme would have been more successful: that, for example, of teaching men so to think as not to prevent the universe from explaining itself.

There are many voices in the world, Dr. Jacks said in conclusion; and the voice of man is only one of them. There are many voices in each of us; the voice of our logic is only one of them. All these voices claim attention; all are worth hearing. None of them can claim an exclusive right to declare the Truth. The witness which Truth requires is the harmony of them all. But our philosophy has been too much of a monologue; the logician has silenced the other speakers and done all the talking himself. But there is nothing the head can say which does not wake an answer from the heart. To every thought which the thinker utters concerning Life, Life replies by a re-action, by a comment; and the answering comment thus provoked is fully as significant, nay, often vastly more significant than the thought which provoked it. The universe is apt at repartee, especially when a philosopher is talking. A true philosophy would recognise this. It would give all voices a hearing. It would let the universe have its say. It would become a dialogue. History and Metaphysics would converse across the table. Concrete Life and abstract thought would talk to one another. Logician, poet, man of action; the head, the heart, and the hand; the reason, the imagination, and the will—all these would speak, and each would be as eager to hear the other as he was to utter himself. What a running commentary on Life such conversations would be! How far richer than the weary monologues in which we now indulge! It is thus, perhaps, that angels and purified spirits philosophise, and such things may never be in this world of vain contentions and loud disputes. Yet, even here and now, those other voices cannot be utterly silenced. They do answer. They do compel us to

listen. We work ourselves to the fever heat of eloquence and are on the point of clinching our argument when suddenly another voice breaks in. "Be still," it says, "be still and know that I am God."

THE LIVINGSTONE CENTENARY. MEETING AT THE ALBERT HALL.

A LARGE audience assembled at Albert Hall on Wednesday evening, March 19, when a meeting organised by an inter-denominational committee in honour of David Livingstone was held. The Archbishop of Canterbury presided, and there were many familiar faces on the platform among the representatives of various religious bodies, missionary, and other societies. The celebration took the form of a religious service with addresses at intervals, and opened with a very fine rendering by a choir of 800 voices of a cantata entitled "Livingstone the Pilgrim," by Mr. C. Sylvester Horne and Mr. Hamish MacGunn. Dr. Livingstone's family was not directly represented, although among the letters which had been received was one from Mrs. Livingstone Wilson, his only surviving daughter, from Glasgow, and a sister of Mrs. Livingstone was present, and occupied the Royal box. Messages which had been sent by the President of the United States, the Prime Minister, Dr. Booker Washington, Khama (chief of the Bamangwanato tribe), Sir John Kirk, the Bishop of London, Lord Curzon, and many others, together with some interesting pictures and maps of Africa were thrown upon a screen early in the proceedings.

The Archbishop of Canterbury said that history often upset contemporary verdicts, but this was not the case with Livingstone, indeed, the enthusiasm with which his work was hailed in his lifetime had not only been endorsed but had deepened as they approached his centenary. Very few men could have done what this man did. Nowhere on earth had nobler sacrifices been made, nobler lives laid down in modern memory than those which England had given for Central Africa—Moffat, Mackenzie, Steere and Hannington, Maples and Tucker were among the witnesses for Christ for whom the world thanked God; but none was greater, none nobler, in some senses none so great, as David Livingstone. As Stanley had said, you might take any point in his character and analyse it carefully, and he would challenge any man to find a fault in it. Perhaps the greatest of his qualities was his personal love, so glowing and constant, for the men and women and children, however faithless they might be at times, for whom he felt such a deep sense of responsibility. Could they wonder at the devotion which this Christ-like man inspired amongst the simple people who honoured and worshipped him as they had probably honoured and worshipped no other man? Livingstone was a great missionary, a lover of men, and a champion of freedom, as his labours to abolish the slave traffic testified; he was also a great explorer and man of science. "Compare the Africa which he left when he was called away, as he knelt alone stricken

unto death, with the Africa of to-day, and then realise how much we owe to him, and how great is the responsibility laid upon us to continue the work in which he never wavered."

Lord Balfour of Burleigh gave a graphic summary of Livingstone's life, of his heroic labours, and saintly character, and emphasised the duties undertaken by the English people as Christians and citizens as a result of the opening up of Africa and the enlightenment of the native races. The contact of the white with the black races made difficulties for both, but it was the duty of Christian nations to aim in their policy not only at their own advantage but at the lasting good of the native races. Government, however good, could not do alone the work which lay before them, nor the trader pure and simple. It was laid as a sacred obligation on the Christian Church. He pleaded for unity among those working in the mission field in Africa, where sectarian differences seem so much less important than at home, as Livingstone, with his Catholic mind, always knew. They must realise that the things on which they were united as members of various religious bodies, and the object for which they were working, transcended in importance those things on which they were divided. On the practical side the advantage of all labouring together would be enormous, and in the spiritual sense could they not remember that they were all branches of the one true Vine? Unity was necessary, not only because it made for efficiency, but because it was the ideal of the Master himself.

Sir Harry Johnston gave the testimony of one of the greatest of living explorers to the value of Livingstone's work, not only as a missionary, but as a man of science, and said that one of the things which always impressed him most about him was the very modern nature of his mind and outlook. He was reminded of this as he looked at the pictures on the screen and wondered what Livingstone would have thought of them, for then he remembered that as early as 1852 Livingstone started to return to the heart of Central Africa with a magic lantern, and that he was almost certainly the first man of any race to do so. For himself, he could see no difference between Livingstone the missionary and Livingstone the man of science, and Livingstone was so far modern that with him science was religion and religion science. Throughout his life he read the purpose of God as much in rocks and plants as in books and traditions. Sir Harry Johnston said he wished to add a slight corrective to the speeches which had been made in so far as they ignored the fact that this great man was shamefully neglected by the Government he served, and by the press of his day. In spite of his magnificent discoveries and heroic labours he was only paid a meagre salary by the Government, and for the last seven years of his life he received no salary from it at all. The London Missionary Society treated him well, and realised his great gifts and noble character, but all his life long he received no token of his Sovereign's favour, and no recognition of his having made the Britain of his day the foremost Power in

African discovery. His despatches for fifteen years to the Foreign Office have not yet been published, although they contain a mass of material of the highest possible interest and value. This was no isolated instance in British history of overlooking great services to humanity in general, or the Empire in particular, because a man had sprung from the ranks, or begun his career in an unpopular profession. Captain Cook was very meanly treated, so was Matthew Flinders; nothing was done for Speke, no notice was taken of George Grenfell. Robert Moffat passed unhonoured to his grave, and John Mackenzie was treated much like Livingstone. If a man was a missionary he might have fought disease and crime, and saved a whole people from extinction or degradation, but he would be entitled to no honours, and the deduction they must draw from a study of these matters was that State recognition of services to mankind was limited to the male sex or to women married to men of renown, and to six or seven select professions—arms, diplomacy, the law, Colonial administration, and so on. He felt ashamed to wear his own order of the Grand Cross of St. Michael and St. George when he remembered how such men as Dickens, Darwin, Livingstone, Moffat, William Booth, Dr. Barnardo, Dr. Stewart of Lovedale, or Dr. Laws of Nyassaland had passed, or were passing, to their graves without their names having been recorded on the roll of honour kept by the State for its worthier servants and most distinguished citizens.

THE LIBERAL-CHRISTIAN LEAGUE. MEETINGS AT BOLTON.

THE Spring Session of the Liberal-Christian League was opened at Bolton on Good Friday. In the afternoon of that day there was a meeting of delegates and local members at the Central Hall, under the presidency of the Rev. W. J. Cleal, who spoke of the progress of thought in all the churches. He said they were met together as comrades on the open road, citizens of the Golden City that was to be, and members of the true Catholic Church. Easter was an appropriate time for their gathering as they accepted the symbolism of the cross. Their supreme interest was not in the intellectual but in the spiritual and social side of religion.

The Rev. F. S. Beddow then spoke on "The Call of the New Redemption." He said they were not only living in a new century, but had new thought, new politics, new social relations, and new sins. They of the League were united to meet the new need of the age. Their aim was very hard to define in words, but it was something very real. They were groping after a new ideal which they felt humanity needed, and they were not going to give up the quest, though at present they could but dimly utter their message. The modern social hope was the fairest thing yet dreamed by man. But the future was asking more from him than formerly. Redemption must be social and include all. Redemption by substitution has had its day. But the new challenge appeals to

men who are too often slack—lovers of ease and pleasure. Character and personality is lacking. Men must be awakened to the responsibility and seriousness of life.

In the evening the Rev. Donald Fraser, of Liverpool, preached on "Christ's Cross and Ours." The sermon was a glowing eulogy of the grandeur and significance of suffering. True men, he contended, felt that they must taste all the possibilities of life. Jesus was prepared to face the worst, and did so. The story would be trifling without Calvary. He tasted all that suffering could inflict upon him, and then calmly bowed his head and said, "It is finished." And those who go all the way know that there is no ultimate terror. The way to conquer your fears of Calvary is to go there. The soul cannot be worsted; life must be ultimately victorious. All terrors lose their menace for those who face them. Christianity has never understood the true lesson of the cross, has not grasped its optimism. Jesus does not bear the cross for us, but he says to his brother men, "I have shown you what you can do." The soul of Jesus is our soul, it is God in us.

On Saturday morning the League met for business under the presidency of Mr. A. Dawson, chairman of the Committee. For the last twelve months the League has been without a president, but now the Rev. Dr. Drummond, late Principal of Manchester College, Oxford, was unanimously elected to that post amid loud applause, and a letter was read from him accepting the position. He will take office at the October meeting in London. The Rev. W. H. Drummond, and the Rev. D. Fraser, of Liverpool, were added to the list of vice-presidents. Miss A. H. Alleyne, hon. secretary; Mr. E. Capleton, hon. treasurer; Miss A. D. Stevens, hon. collector, were also re-elected. An interim report was read by the Hon. Secretary. The Treasurer reported a balance of £70 in hand at the end of the year. Miss O. Freshfield gave an interesting report of the social activities, including operations at the Home of Service, 36, King's-square, E.C., and at several of the country centres.

The delegates then reported what was going on at the branches. It is interesting to note how the appeal of the League makes itself felt in different quarters. At New Shilden, Durham, for instance, a group of Primitive Methodists have been ostracised because of their opinions. They have therefore formed a branch and hold Sunday services. At Accrington a branch is being formed by Liberal thinkers connected with the Established Church. At Birmingham the leaven is stirring among the Baptists.

Resolutions were passed condemning forcible feeding and deprecating the spirit of militarism which is being fostered in certain quarters.

The afternoon excursion was marred by the heavy rain, which continued to fall throughout the evening.

The public meeting in the evening was addressed by Mrs. Bruce Glasier and the Rev. C. Peach.

Mrs. Glasier spoke on "Religion and Politics." She could not see how the two could be dissociated. Religion was living

in, by, and for the truth. In her early years her life was lived as it were in a beautiful enclosed garden, wherein no evil thing was allowed to obtrude. Then a time came when the district in which she resided was purchased for building purposes; the farm labourers were discharged, and they came to her father to ask how they were to live. Through advocating their cause he was denounced for bringing politics into the pulpit. That opened her eyes. If we were to obey the mandate of Jesus, "whatsoever ye would that men should do unto you that do ye unto them," our politics must become a part of our religion. There is a Socialism which tries to do without religion; there is a religion which says you need not trouble about economic conditions. But it is only when the two go together that you have the key to it all. Living Socialism makes you know its power. Ye cannot serve God and Mammon. It was a singularly touching address, which moved the audience deeply.

The Rev. C. Peach was equally effective in interesting his hearers. Two changes in our outlook, he said, had to be recognised. We lived in an evolutionary world, and in the result we do not expect to establish a state of any final and ultimate pattern, but life is constant achievement and aspiration. Secondly, it was a democratic world we lived in, and as such must represent the heart of the common man.

On Sunday the delegates were at liberty to choose their own place of worship. In the morning the majority attended Claremont Chapel, where the local president, the Rev. W. J. Cleal, officiates. In the evening a large contingent was present at Book-street Chapel, when the service was conducted by the Rev. J. H. Weatherall. Well attended meetings of the League were held in the afternoon and also after evening service. At both the religious ideals of the League were discussed, Mr. E. Capleton (London), Mr. Jones (Birmingham), Mr. J. Darbshire (Bolton) being the openers.

The meetings on Monday were the most important and encouraging of all. In the morning ladies representing various centres of social work submitted their reports. It was pointed out that this work of the League differed from most church agencies, inasmuch as the methods were adjusted to modern scientific ideas, and the object always was to encourage self-help so that those assisted might not become permanent objects of charity.

Afterwards there was a very interesting conference on the Mystic Side of Religion. Several short speeches were made and a Wesleyan minister and the Secretary of the Young Men's Christian Association took part. The conclusions that met with general approval were that mysticism might be summed up as a closer walk with God, that there had been much unhealthy mysticism in the past, that true mysticism would not take the individual out of the world but give him greater strength to work therein and create a joyful spirit.

The afternoon conference was presided over by Mr. E. Capleton. The Rev. Dr. Stanley Mellor, of Warrington, gave an address upon "Religion and Revolt." He described how real religion created a

passion of the soul which must result in a spirit of revolt against all that was base, unjust, and ugly. There was a violence that was justifiable. A people filled with social passion based on religion could bring to pass any conditions they desired.

The Rev. J. Parton Milum, of Newcastle-on-Tyne, spoke on "The Workers' Attitude to Christianity." He said working men might be divided into three classes—the irreligious, those who still held to a compensating religion derived from the dregs of mediaevalism, and the anti-Christian. He traced how these attitudes had arisen; showed how Christianity had suffered by its appropriation by the State, and urged that a purer presentation adapted to the present social order was the true remedy. There was hardly a working man, he said, who would not take off his hat when the name of Jesus was mentioned, and they must reconcile him to the Kingdom of God.

Both papers were of a high order, and it was pointed out that the League had achieved what the Free Church Council could not do, and brought a Unitarian and a Wesleyan Methodist on to one platform.

This Catholicity was further illustrated in the evening, when a Baptist minister took the chair, a Unitarian minister offered prayer, and a Church of England clergyman gave the first address. This was the Rev. A. J. Humphreys, B.D., of St. Paul's, Accrington. His subject was "The Soul of the Labour Unrest," and the central plea of the speech was that the Church had taught men for ages past the value of the human soul, and now the people are beginning to believe this and to demand suitable conditions of living. The intellect of man has read the secret of the heavens, effected great achievements in mechanics and other sciences; can it not, if it will, invent healthful and rational conditions for human society? We do not want the churches to become political partisans, but they must show their sympathy with all movements wherein men seek self-expression. We must apply the spirit of Jesus to all the relations of life.

The Rev. Donald Fraser spoke on some of the problems connected with the new ideas of reality. Dr. Marion Phillips presented a graphic picture of the hard conditions surrounding the lot of the working man's wife, her struggles to make ends meet, how the gaunt spectre of unemployment of the husband always haunted her and the hardships to be endured when it came. For these reasons the woman's voice must be heard. They must cure the idle carelessness of the rich, and the callousness of the poor.

A farewell meeting of the delegates ended a most encouraging assembly. Liverpool was suggested as a suitable place for the next spring assembly.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION. ANNUAL MEETING.

IN the spring the thoughts of Sunday-school workers and friends in Lancashire and Cheshire lightly turn to the Annual meeting of the Manchester District Sunday

School Association. Other "annuals" may bore us in the course of time. Of the Good Friday assembly it may be said with truth that "Age cannot wither, nor custom stale" its interest. And that interest is not derived from "infinite variety." Much the same programme is gone through year by year. The fact is that Sunday-school workers are a happy and companionable folk, they like to be together and to hearten each other in the good cause of the children. The sixtieth annual meeting at Mossley was in every way a success. Service was held in the bright and spacious Christian Church at 11 o'clock, the preacher being the Rev. W. Holmshaw, of Ilminster.

At the afternoon business meeting, the outgoing—and as it proved the incoming—President, Mr. Hugh J. Broadbent, of Merton, gave a thoughtful and encouraging address, valuable as the outcome of a life-time's experience in Sunday-school work. Special attention was drawn to the forthcoming publication of "Lesson Helps" by the Sunday School Association, London, in co-operation with the Manchester District and kindred Associations throughout the country. The new publication would be issued monthly, and would provide a carefully graded system of lessons for the use of the schools. It would take the place of the *Sunday School Quarterly* and of "Lesson Notes." This effort to bring Sunday schools into line with modern developments, and to systematise and improve both the matter and method of their teaching is of the utmost importance, and should receive the hearty support of all concerned.

During the afternoon it was resolved to send greetings to the old veterans formerly associated with Mossley, Mr. John Heys and the Rev. George Fox. The Rev. E. Gwilym Evans, B.A., was the bearer of an invitation to the Association to hold its next annual meeting at Dukinfield Old Chapel. The invitation was cordially accepted.

The church was again filled for the evening meeting, Mr. Radcliffe Firth being in the chair. The Rev. Charles Peach gave an address on "Our Convalescent and Holiday Homes." The whole movement was passed in review and quickened with new interest. Mr. Peach, while indicating the desirability that the Homes should, as far as possible, pay their way, emphasised the fact that they were there especially for children and elder girls who could not afford to pay, but who most of all stood in need of a holiday and fresh air. In Lancashire and Cheshire the towns were getting larger, and the country was receding. Moreover, the kind of work done by the young people in industrial centres was a great drain on their health and strength. The importance of the "Homes" was evident. £2,500 was the sum now needed for the purpose of providing an isolation ward at Great Hucklow, and of purchasing and enlarging Barleycrofts. The Sunday schools of the Association were asked to raise £1,000. It was hoped also that £1,500 would be raised by a public appeal. Appreciative reference was made by Mr. Peach and others during the day to the generous gift to the Association by Mr. Cuthbert Grundy, of the "Red Cross Home," Blackpool, to be known in

future as "The Grundy Home for Children."

An interesting address was given by the Rev. H. Fisher Short, on "How to win Young Men." It was in the main a chapter of personal experience, describing the successful development of the Young Men's Class at Mossley, which had grown so fast as to necessitate the addition to the school premises of a special room for its use. The secret was to organise young men in such a way that they became responsible for the work. They must feel that success depended upon themselves. A syllabus could readily be arranged, and they had found in Mossley that public men were very willing to help. A further development in their own district had been the linking up together of twelve or thirteen young Men's classes. They exchanged speakers and felt the unity of common work. Everything, of course, depended in this as in other systems on the *personnel* of the leaders. Some discussion followed the addresses.

A cordial vote of thanks to the friends at Mossley for their hospitality was passed at the evening meeting. The arrangements made were admirable.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COLONIAL AND FOREIGN WORK.

THE following report was presented at the recent meeting of the Council:—

The Colonial and Foreign branch of the Association's work has largely increased in recent years, and if response were made and support given to all the applicants for aid, the present income would have to be trebled. The Unitarian Free Church at Johannesburg, founded by the Rev. W. G. Tarrant, has attracted a group of devoted and earnest people, and they believe that if a building were erected in a suitable locality, the congregation would speedily grow in numbers and in influence. Unfortunately, considerations of health and other personal reasons have led the Rev. G. C. Sharpe to resign his charge of the movement; and the Committee are now looking round for a missionary minister prepared to go out to Johannesburg about the end of June next.

In Western Canada, from Winnipeg to Vancouver, a great and growing field for Unitarian missionary work is opening out; and it is gratifying to report that the American Unitarian Association is supporting the work in most generous ways. The Committee are contributing one half of the missionary minister's salary (Rev. F. W. Pratt), but the financial aid of the settled ministers in Canada, in so far as it is required, is provided by the American Unitarian Association. Beyond making an occasional building grant, the resources of the British and Foreign Unitarian Association are at present altogether inadequate for doing more. It was a pleasure recently to welcome Mr. H. B. Wray, the secretary of the Unitarian Church at Winnipeg, who, with his wife, was on a visit to England. In Australia the success that is attending the services and work of the Rev. Douglas Price at Brisbane is noteworthy; while in New

Zealand there seems an opportunity for founding a new Unitarian movement at Dunedin. The little group of Unitarians at Hobart, Tasmania, have for the present ceased holding religious services. Mr. R. O. Lovell merits the gratitude of the Council for his faithfulness in discharging the duties of lay preacher for several years.

The Balkan war has seriously interfered with the missionary labours of the Rev. A. N. Toplisky in Bulgaria; he has, however, rendered much-needed sympathy and help to the women and children in Macedonia, whose sufferings have been so heart-rending. In Italy the Rev. G. Conte is hard at work in various ways, extending a knowledge of the principles and faith of Unitarians, more particularly among the educated classes. The new movement in Jamaica, of which the Rev. Ethelred Brown is minister, can hardly be said to have taken deep root yet; but Mr. Brown is himself confident of success, especially if the Unitarians of America and England would provide him with a suitable hall for Sunday services and week-evening work. Unitarian missionary work in the Khasi Hills, India, is carried on in much the same way as for some years past. The difficulties and disappointments are many and frequent, and it is still an open question whether the ignorant and superstitious tribesmen of the Khasi Hills can be reached and transformed in mind and character by a religion which is so free from materialism and ritual as Unitarian Christianity. Among educated people in India it would certainly appear that Unitarianism is the only type of Western religion which has any chance of sympathetic acceptance. In this connection it may be mentioned that it is proposed to translate several Unitarian books and tracts into Malayan, Sanskrit, Tamil, and Urdu, for circulation in centres in India where these languages are understood.

Dr. C. W. Wendte, in co-operation with the Committee in France, is busy preparing the order of proceedings at the next meeting of the International Congress, which will be held at Paris from July 16 to 22. A preliminary circular giving information of the travelling and hotel arrangements and charges may be had on application to the secretary of the Association at Essex Hall.

BIRMINGHAM: HURST STREET MISSION. 73rd ANNUAL MEETING.

THE 73rd annual meeting of the subscribers and friends of this Mission was held on Monday, March 17, the Lord Mayor (Lieut.-Col. Martineau) presiding over a crowded and enthusiastic gathering.

The report of the Committee, which was read by the Secretary, Mr. C. Johnson, stated that the year had been on the whole a satisfactory and encouraging one, and, referring to the unabated energy and devotion of the missionary, mentioned that, in spite of the serious accident which befell him eighteen months since, and though he was now presenting his 28th annual report, he was regarded by the Mission workers generally as the most

hopeful person among them. The financial statement was read by the Treasurer, Mr. Warren Tyndall, and showed that though there was an accumulated deficiency of upwards of £200, due chiefly to exceptional circumstances, some economies had been effected, and an increase of £85 to the annual income had been secured which would take effect during the present year. This, it was hoped, would prevent the deficiency from being added to, while enabling the work of the Mission to be continued on its present scale of usefulness.

The Lord Mayor, in moving a resolution adopting the reports, and congratulating Mr. Clarke on another year of successful work, said that the reports were of so entirely satisfactory a character that they commended themselves; while the various agencies through which the Mission work was done were so numerous that it was difficult to select any for special reference. Two things were essential for a Mission such as that: the right site and the right man. It was evident that those who founded the Mission had selected the right district, and everybody knew that in Mr. Clarke they had the right man—a man who seemed to be possessed not only with a sort of inspiration himself, but who also had the power of imparting that inspiration to others. The work of that Mission was as truly the work of the city as that of the City Council. He agreed with much that Mr. Clarke had said on the subject of "pallliatives and remedies," but it seemed to him that very often what were considered pallliatives were really remedies. He was there to say on behalf of the City how much the work of the Mission was appreciated by all who knew anything about it. He earnestly hoped that Mr. Clarke, cheered and helped by the large and devoted body of workers he had gathered around him, would be spared the health and the strength to continue his valuable labours for many years to come.

The Rev. J. M. Lloyd-Thomas seconded the resolution. He regarded it as a great privilege to have that opportunity of associating himself with the Hurst-street Mission, and expressing his entire sympathy with, and profound admiration for the work it was doing. Although he had not been many weeks in Birmingham himself, instances had come under his notice of the extent to which the Mission influence made itself felt, and the esteem in which Mr. Clarke was held; and although Mr. Clarke had nearly reached his seventieth year, and had that night presented his 28th annual report, his interest in the Mission was evidently as keen, and his desire to engage in it as eager as ever. The resolution was adopted unanimously. Other resolutions appointing officers for the year, thanking the Lord Mayor for his attendance and the Lady Mayoress for accompanying him, were moved in appropriate and appreciative speeches by the Rev. Arthur Ryland, Mr. J. W. B. Tranter, Mr. D. Cheshire, and the Rev. C. J. Sneath. The singing of the well-known hymn:

The faithful men of every land,
Who Christ's own rule obey,

and the pronouncing of the Benediction by Mr. W. J. Clarke, brought the proceedings,

which had been throughout of a strikingly earnest and most encouraging character, to an appropriate close.

A NEW CHURCH AT WASHINGTON.

THE corner-stone of the new All Souls' Church and Edward Everett Hale memorial parish house, which are to be erected on Sixteenth Street, at Washington, was laid on February 13, the ceremony having been planned so that President Taft might take part in it before his retirement from office. The Grand Lodge of Masons, says the *Christian Register*, had charge of the exercises, and the Grand Commander used the silver trowel used by Washington in laying the corner-stone of the Capitol building in 1793. President Taft as a member of the congregation spread the mortar over the foundation upon which the corner-stone rests, and the Grand Secretary placed in the corner-stone two copper chests, one containing the contents of the stone when it was laid for the church in Fourteenth Street in 1877, and the other containing various appropriate documents and pictures of the present time. In the course of a brief address President Taft said: "We are met to-day to lay the corner-stone of a church to be erected in Washington, the capital of the country, in which the doctrines of liberal Christianity will be preached and the love of God and the brotherhood of man inculcated, and a broad spirit of charity and tolerance in the religious beliefs of mankind manifested. In this centre of political influence, in this home of the sovereignty of American people, it is well that the Unitarian Church should have a strong congregation, representative of a church founded in the deep spirit of religious conviction and of confidence in the justice and love of an all-wise and all-merciful God, and dedicated to the teaching and spread of the principles of a broad and rational Christianity. The site which has been selected and the edifice which has been designed and projected all insure an opportunity for greatly increasing the influence of Unitarianism in this capital and in the country. We may properly hope that from the new All Souls' Church and the parish house, bearing the name of Edward Everett Hale, which are to be united under a common roof at this place, shall radiate an influence, making much for righteousness and the highest ideals of true religion."

The actual work of building will not begin immediately, but the church, when it is erected, will be one of the notable buildings of the city.

THE INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN will hold its first general meeting in Paris on Thursday afternoon, July 17. Mrs. C. Herbert-Smith, chairman of the Executive Committee of the Women's League, will preside. The League's secretary, Miss Helen Herford, of London, and Miss Elizabeth Marquand, representing the Women's National Alliance of the U.S.A., will act as secretaries. Addresses will be given by women representing various countries on the general topic "Women

and Religious Freedom and Progress.' The names of speakers will be announced later. All who may be interested are cordially invited.

SPECIAL NOTICE.

WE have pleasure in announcing that Mr. Philip H. Williams will contribute a "Chess Column" weekly to THE INQUIRER. Mr. Williams, who is known to many of our readers for his musical gifts, is also one of the ablest writers on Chess problems in the country, and holds the important position of Problem Editor to the *Chess Amateur*. The first of Mr. Williams' articles will appear on April 12.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Billingshurst.—On Wednesday evening, March 19, a lantern lecture on the Yosemite, a great national park in California, was delivered in the Billingshurst Unitarian Chapel by the Rev. W. W. Chynoweth Pope, of Lewisham. The Rev. J. J. Martin, of Horsham, presided, and there was a good attendance.

Bournemouth.—A sale of work in aid of the church funds, organised by the Ladies' Sewing Society, and held in the Church Hall, West Hill-road, on Wednesday afternoon, was opened by the Mayoress of Poole (Mrs. H. S. Carter), who was accompanied by the Mayor. The Rev. V. D. Davis presided, and the vote of thanks was moved by Mr. Charles Isaacs, J.P., and seconded by Mrs. Alfred Hood. The Mayor acknowledged the vote on behalf of Mrs. Carter and himself. The result of the sale was a clear profit of over £29.

Cardiff.—On March 13 the Cardiff branch of the British League of Unitarian and other Liberal Christian Women held an "at home," to which the women of the South-East Wales churches were all invited. Pontypridd, Newport, Aberdare, Mountain Ash, Treorchy, and Pentre churches were represented. The guest and speaker for the evening was Miss Violet Preston, of London. There were nearly 60 present.

Liverpool: Hope-street Church.—The Rev. H. D. Roberts has resigned the pulpit of Hope-street Church in order to return to the position of minister-at-large for the Liverpool District Missionary Association, which he previously held. Some ten years ago Mr. Roberts came from the Missionary Association to Hope-street as assistant to the late Rev. R. A. Armstrong, on whose death he succeeded to the full charge of the church. At a meeting of the congregation, which was held on Monday, March 17, Mr. F. Robinson in the chair, the following resolution was passed and sent to Mr. Roberts:—"This meeting of members of Hope-street Church deeply deplores the necessity of having to accept the resignation of the Rev. H. D. Roberts as minister to the church. It wishes to reiterate the expression of its very great appreciation of Mr. Roberts' labours, which have been of so high an order, and have so ably maintained the noble traditions of the church. This meeting, while deeply regretting his

decision to resign, assures both Mr. and Mrs. Roberts of its sincere esteem and affection and of its heartiest good wishes for their happiness in the new sphere of labour upon which they will shortly enter."

Macclesfield.—On the occasion of his retirement from the active ministry the Rev. W. G. H. Cadman received a presentation and a letter recording high appreciation of his services from the congregation of King Edward-street Chapel. Mr. Cadman terminated his ministry on March 23 to the great regret of the congregation. Mr. Cadman entered the ministry in 1867 and has held pastorates at Dob-lane and Oldham-road, Manchester, and Mansford-street Church and Mission, Bethnal Green. He settled at Macclesfield in 1902.

Newcastle-on-Tyne.—Sir Joseph Baxter Ellis, a member of the Church of the Divine Unity, has been presented with the honorary freedom of the city in recognition of 32 years of distinguished public service. Sir Joseph Ellis was the first Lord Mayor of the city, has been chief magistrate three times, a magistrate for 21 years, and an alderman for about the same time.

Norwich.—A successful series of special services, held under the auspices of the Eastern Union, was concluded on March 16 at the Octagon Chapel. The preachers during the first three Sundays in March have been the Rev. Joseph Wood, the Rev. Edgar I. Fripp, of Leicester, and the Rev. Henry Gow, of Hampstead. The services were designed to set forth the devotional and religious aspects of Liberal Christianity. In this they have been a marked success, although the members present have not been very large, and the members of the congregation have been stimulated and encouraged by the addresses to which they have listened.

Portsmouth.—The twenty-seventh year of the Rev. T. Bond's pastorate at St. Thomas-street Chapel was celebrated on Good Friday, when the annual tea and sacred concert were attended by about 120 people. The Rev. T. Bond presided, and many of the older friends of former years were present.

Swinton.—A successful bazaar was opened at Swinton Unitarian School on March 13 with the object of raising £400 to liquidate the existing debt on the church account, to improve the lighting of the church and school, and to effect certain alterations to the school premises. In the absence of Alderman W. Healey, J.P., C.C., of Heywood, Mrs. Duckworth, his daughter, performed the opening ceremony on the first day, which was presided over by Mr. G. H. Leigh, Mrs. Healey, and the Rev. Neander Anderton being on the platform. On Friday afternoon the bazaar was opened by Mr. T. Stuttard, J.P., of Swinton Park, Mr. Percy H. Leigh, of Worsley presiding, supported by the Revs. J. Moore and W. Harrison (the latter being the first minister of the church) and Mr. P. Holland. On Saturday Mr. T. C. Johnson performed the opening ceremony, the chairman being the Rev. J. J. Wright.

NOTES AND JOTTINGS.

REMINISCENCES OF MARK RUTHERFORD.

Writing on the subject of Mark Rutherford in the *British Weekly*, Amelia Hutchinson Stirling gives a description of the only meeting which she ever had with him, though they had some correspondence in later years. He dined with her family in Edinburgh one evening, and, although he talked in his slow, quiet way, eating next to nothing (for he suffered from

chronic dyspepsia), she could not afterwards recall any striking remark which he had made. "He was not a brilliant talker, but took up the position of the seeker after truth who desired to learn rather than that of the celebrated *littérateur* who wished to shine. What struck one most, after one had recovered from the first surprise of meeting a ruddy, apparently robust, almost sailor-like man, instead of the pale-faced, hollow-chested student one had expected to see, was the moral earnestness of the man—that and his modesty, simplicity, and sincerity."

* * *

"I THINK it must be the absence of the author's vanity in him—the want of that 'last infirmity of noble minds'"—continues the writer, "which accounts for the fact that among the hundreds who have read 'Mark Rutherford,' and drawn spiritual nourishment from it, comparatively few have ever heard its author's real name. In a letter to my father, written so far back as 1870, there occurs this sentence, which seems to me to give the keynote to the character of the author of that well-known book: 'I read solely and simply for the sake of my own soul,' he writes, 'and have no thought now of ever spending my leisure in any other way than, to use the words so familiar to us, 'laying up treasure, &c.'"

LIVINGSTONE AND TEMPERANCE.

Livingstone would have endorsed the modern scientific view that alcohol is narcotic, rather than a stimulant, and not absolutely necessary even in cases of sickness. He stood for the principles of abstinence at a time when he was suffering from incessant hardships, privations, sickness and peril of death, and probably, if he had not done so, he could never have endured the tests to which he was subjected during his long years of missionary work and exploration. In one of his letters he writes as follows:—

"Slave merchants managed to come in this year from the farthest inland trading station on the west, opposite Benguela. Shame upon us if we are to be outdone by them. So I intend to proceed to the second part of my plan, namely, seek a short path to the sea, and this I shall do as soon as the rains commence, fever or no fever. We are immortal till our work is done. One of the slave traders had wine with him and did not spare it. I did not bring a drop with me; forgot it even as a medicine. I carry a merry heart, however, which doeth good like a medicine." In his daily life as a missionary, Livingstone was as economical as possible, so that when he pleaded in 1852 for an increase of a then moderate salary from the London Missionary Society, he could point out, among other arguments, that he had been a "teetotaller" during previous years. The testimony of Dr. Livingstone to-day may effectively be used by all temperance workers for the welfare of mankind in both civilised and uncivilised countries.

THE DESTRUCTION OF LARKS AND LAPWINGS.

Mr. Joseph Collinson, of the Animals'

Friend Society, writes calling attention to the wholesale destruction of skylarks which occurs at favourable seasons in the year. It has been stated that in one week a ton of slaughtered larks has been sent to London from one county alone, and tens of thousands are annually sacrificed to the appetite of the gourmand. One can hardly blame the bird-snarer, who considerably augments his weekly earnings by the 9d. per doz. which he gets for his little victims. The only way in which the trade in English larks could be stopped would be by the addition of a clause to the Wild Birds Protection Acts, giving universal protection to the bird throughout the year. The lapwing is also severely persecuted, particularly during the nesting season, and is the only bird in the United Kingdom of which both the eggs and the flesh are eaten. Here again there is only one remedy; it must be comprehensive, in this case the eggs as well as the bird needing efficient protective measures. Everyone is agreed that the lapwing is invaluable to agriculture, and we need have no fear that we shall ever have too many of them with us.

THE CARE OF THE FEEBLE-MINDED.

The annual report of the Incorporated Lancashire and Cheshire Society for the Permanent Care of the Feeble-Minded, shows that the past year has been marked by very considerable activity in all departments of the work. Perhaps the most interesting and important improvement has been the taking into use of the new house for men, Brook House Home, to which fifteen men have been transferred. "Few people can realise," says the report, "the anxiety with which we looked forward to the time when our boys should be really men, our girls really women. . . . It is probable that the boys will never give more trouble than they have done, and it is a pleasure to see those of them who are between the ages of eighteen and twenty-five quietly settled down in their own home." There are at present 261 boys and girls in the Colony at Sandelbridge, 87 being sixteen years of age and upwards. There are 174 children in the Thomasson and Sam Gamble School. A considerable number have been admitted during the year, and some have passed out to go to work in the Colony. Both boys and girls have made great progress with their hand-work, and those who have not had to do with mentally weak children would be surprised to see to what skill their feeble hands and unobservant eyes can be trained by patience and kindness, and by wisdom in putting before them work which appeals to their sense of what is pretty and interesting. It is satisfactory to learn that though no after-care association has been formed for the Manchester and Salford district, actual after-care is being carried out very efficiently for feeble-minded children from these towns. No fewer than 24 boys and 24 girls who have been passed through the special school at Sandelbridge by the Education Committees of Manchester and Salford are safely provided for, for life, and the number is rapidly increasing.

AN APPEAL FOR Fort Road Church, Bermondsey

A "SALE OF WORK" and "RUMMAGE SALE" will be held at the above Church on May 28 and 29, the object being to raise a sum of money to place the various Institutions connected with the Church on a more satisfactory foundation as regards equipment, &c.

There is plenty of scope for good work amongst the residents of Bermondsey for such Institutions as the Sunday School, Band of Hope, Ladies' Sewing Guild, League of Comrades, Young Men and Young Ladies' Gymnasium, &c., &c., but so far the efforts of the various officers in charge have been greatly restricted owing to a lack of funds.

The Church Committee therefore earnestly hope that Unitarians in London and the Provinces will kindly respond to this, their appeal for gifts of money or of clothing, &c.

Kindly address all letters to Mr. A. H. CROCKER, 55, Bushey Hill-road, S.E., and parcels to "The Corner Cottage," Upper Grange-road, Bermondsey.

The following donations have so far been received:—

The late F. Nettlefold, Esq.	£10 0 0
Sir Edwin Durning-Lawrence, Bt.	5 0 0
Lady Durning-Lawrence	3 3 0
Mrs. Aspland	1 1 0
S. Chatfeild Clarke, Esq.	1 1 0
Lt.-Col. W. R. Trevelyan	1 1 0
Rev. Dr. James Drummond	1 1 0
Mrs. Buckton	1 0 0
Mrs. Temple	0 10 0
Mrs. Gotch	0 10 0
Miss M. Francis, clothing; Dr. A. Tyssen, books.	

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